5) Masadir-e-Dawat : Deen ke masadir (buniyad aur zarya) kitab-o-sunnat hein, ek insan ko agar dawat-wa-tableeg ka jazba hai to use chahiye ke unka mutala kare aur in ke haqaeq ko samajh kar uske mutabiq apni zindagi dhale, kitab-o-sunnat ko buniyad banane ke bajai agar qisse kahaniyan bunyad ban jayein ya zaeef mouzo`aat per mushtamil fazail buniyad ban jaye to aisi dawat gumrahi aur fitna hai, agar in masadir shariyat ka daaman hath se chota aur ifkar-wa-nazriyaat-wa-shakhsiyaat-wa-fazuliyaat ko masadir dawat bana liya gaya to un se bhi deeni zahan sazi aur taleem-wa-tarbiyat ka kaam nahi ho sakta. Kitab-o-sunnat ki tafseer-wa-tashreeh mein jo kitabein hein un mein wahi tafaseer qabile qabool hai jo Salfe-Swaliheen aur Mohaddisein ke manhaj aur un ka tarz-e-faham per hai. Isi tarah fiqa-wa-sunnah per e`temaad kiya ja sakta hai.ya aam deeni kitabein jin ka manhaj salaf -Swaliheen ka manhaj ho wahi qabile etemad hein aur unhein padhna chahiye, digar tehrikee ya sufi kitaboun ko padhne se ehteraz karna chahiye, gair manhaji logo ki kitabe padhna waqt ki barbadi hai, bahut se chamatkari musannif hote hein jin ke yahan Iran-wa-tauran ki batein ziyada hoti hein aur manhaj-e-deen wa aqeeda se hate hotein hein, bahut se log naam aur sohrat ki buniyad per har tehrir ki taraf lapakte hein, jabki shorat ki baisakhi ke sahare wo qayam rehti hein, jis tarah pani saaf suthra peene ko har shaksh zaroori samajhta hai ui tarah kitab bhi saaf suthri padhna chahiye aur digar insani fikro khayal se aaloda kitabein padhne se eteraz karna chahiye isi tarah taqreeri cassettes, bayanat aur audio video bhi ziyada kare aamad nahi hoti hein, balki aksar banawati batein per mustamil hoti hein, bahesiyat woh aisi nahi hoti hein jin se khalis islami zahan bane aur us se shakhsiyat sazi aur kirdar sazi umooman aksar bayanat se fasad aur bigad paida hoti hai aur sunne wale ko fasadi bana deti hein aur jo cassettes waqi apne andar tarbiyati talimee-wa-islahi batein liye huwe houn aur mudallal ho aur kisi bhi mouzo per jama aur mustaqil ho unhein suna ja sakta hai, usse istefada karna chahiye, kisi bhi musalman ko chahiye ke wo padhne, sikhne ke sath apni islah kare, taqreer ka aadi ban kar insan mein halka pan aa jata hai, ilmiyat aur salahiyat ka rang us waqt nikhar sakta hai jab uska ta`alluq barahe rast Kalaam-e-Ilahi aur Kalaam-e-Rasool ﷺ se jud jaye, is waqt padhne ka riwaz kam ho raha hai log TV, cassettes, Facebook, whatsapp se check karte hein, mutala karne aur padne se bhagte hein, is se general knowledge mein to izafa ho sakta hai lekin insan ki ilmi aur deeni salahiyat nahi ban sakti hai, padhe begair

charah nahi Iqra ki taleem awwal roz hamein di gai, padhne aur padhane ka silsila hamesha chalna chahiye, lihaza masadir-e-dawat ki sahi pehchan har daee ko honi lazim hai.

6) Usul-e-Dawat : Dawat ke islami usul tai hein, is ke usul aqaid, ibadaat, ehkam halal-wa-haraam, ma`amlaat-wa-huqooq aur aadab-wa-akhlaq hein, inhi usul ko logo tak phailaya aur pohchya jaye, un ke bajae agar quburiyat, taqleed-wa-tasawwuf, siyasat wa hukumat ka tawilan usul bana liya jaye ya fikri-wa-fikhi masalik wa mazahib ko usul man liya jaye, ya Mohaddisein-wa-Aimma ko usul ki jagah mil jaye, to phir qayamat tak dawat kamyaab na hogi, kitab-wa-sunnat se liya huwa usul dawat ko manne aur manwane ke bajayein log pasanddidah maslak aur pasanddidah shakhsiyaat ko manwane hein, sare firqe aur jamatein apne khana saz usulo ko hi manwane per tule hein, usi ko apna aqeeda banate hein, usi per amal karte hein, unki mehboob shaksiyat jo keh chuki hai ye keh de wahi sab kuch hai koi aqeeda matreedi hai mashraba sufi, maslake hanfi deo bandi aur agar nisbat jodi jaye to Hanfi, Rashidi,Ashrafi, Qadri, Chisti, Naqshbandi Saherwardi, in usulo aur nisbato se insan ki zahan sazi kaise ho sakti hai, in nisbato se insan ke andar was`at nahi reh jati, balki elaqiyat aur guroh bandi ka shikar hojata hai, Ta`assubaat ke daldal mein dhansta chala jata hai, rona yahi hai ke islami aur dawati usulo ko chod kar muslim aksariyat ne gharonde bana liya hein aur un mein jeena un mein aakhri pohanch hai.

7) Usloob-e-Dawat : Dawat ka ek usloob hai, jis se dawat ka lab-wa-lehja tai hota hai, is ka tareeka mutayyan hota hai, is ki asar angezi numaya hoti hai aur dawat ka ek khas rang nikharta hai, dawat-e-deen mein khair khawahi bunyadi shai hai aur yahi dawati usloob ki pehchan hai, agar dawat-e-deen mein daee ke amal aur mehnat se khair khawahi na jhalakti ho to dawat nateeje khej nahi ho sakti, jab dawat ke andar khair khawahi ka ansar shamil ho sakta hai to insan dawat ka kaam karte huwe manfi jazbaat se bach jata hai aur dawat-e-deen ke mukhalifo se nimatna aasan hota hai, khair-khawah daee gumrah madou ke earaz per dushmani nahi karta na use ranj-o-gam hota hai, Allah Taala hamein khuloos dil ke sath in naseehatoun se mustafeed hone ki taufeeq bakshe

Allah Rabbul Aalemeen fitne ke is dour mein Behtar Andaz mein Kitab-o-Sunnat ki dawat ko pesh karne ki hammat de aur khulus Dil ke sath Dawat-e-Deen ki Zimmedari har shakhs ko ada karne ki taufeeq bakhshe.....Aameen

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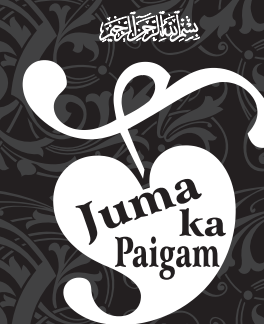
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Ye Dawati Silsile ki Panchwi qist hai, Jis mein jamat ke ma`roof-wa-mashoor Aalim-e-deen be baak qalm kaar Fazilatus Shayhk **Abdul Moeed Madni** (Hafizahullah) ki kitab **"Jamat-e-Ahlehadees ki Tanzeem Masail Mushkilaat aur Tarjihaat"** se chand point jis ka ta`alluq Dawat-wa-Tableeg ke bunyadi usul-wa-zawabit se hai, Ek daee ke liye halaat-e-hazra ke tanazur mein salfi manhaj ke mutabiq Dawat-e-Deen ke sahi rukh ko pehchanne mein Shaykh Mohtaram ki ye tehreer badi hi mawoon sabit ho sakti hai, jis ka khulasa ikhtesar ke sath aap ke pesh nazar hai, Allah Taala Shaykh Mohtaram ko mazeed himmat-wa-hosla ata farmaye. Aur aap ki qabil qadr koshisho ko sharf-e-qabuliyat bakshe.

Dawat-e-Deen ek deeni fariza hai, jis ka ta`alluq insani zindagi ki bunyadi zarooratoun se hai, logo ko paigam-e-haq se aagah karna aur deeni taleem ke zarye insano ko rahe raast per lana sab se behtar kaam hai, Allah Taala ka irshad hai **"aur us se behtar kis ki baat ho sakti hai jo Allah ki taraf bulayein, naik amal kare aur iqrar kare ke mein farma bardaroun mein se houn"**, dawat-o-tableeg ke kuch bunyadi usul-wa-zawabit hein unke mutabiq kaam karne se yaqeenan kamyabi mil sakti hai, agar un usulo ko samne na rakkha jaye to dawat-o-tabeeg ikhtelaaf ka sabab ban jati hai, aur haq ki isha`at ke bazae Shairk-wa-Bidath ki isha`at hone lagti hai, Makkar log ise kamai ka zarya bana lete hein aur Sohrat-wa-Mansab ka khel shuru kar dete hein.

1) Mukammal Deen : Dawat-e-Deen ke silsile mein ek nazam banta hein aur sahi simt mein dawat-o-tableeg ka kaam hota hai to pehli shart ye hai ke hamari dawat mein mukammal deen shamil ho, Riwaiti Deen, Juzwi Deen, Khana Saaz Deen, Man Pasand Deen nahi chal sakta, Irshad Bari Taala hai **" Aye eeman walo! Islam mein poore poore dakhil ho jao, aur Shaitan ke naqshe qadam per mat chalo, yaqeenan woh tumhara khula dushman hai"** Musalman agar mukammal deen ko samne nahi rakhta hai to phir woh jis qadr deen ko chodta hai usi qadr usey shaitan ki raho per chalna padta hai, aur aisi halat mein us ki deen dari batil hoti hai aur us deen-e-dawat mein dam kham nahi rehta, poore deen ko dil se qabool karne aur was`aat bhar us per amal karne aur is ki dawat dene se kamyabi milti hai, Juzwi ya Man pasan Deen ki taraf logo ko bulane se shariyat ka matloob hasil nahi ho sakta aur na hi behtar samaj aur ma`ashra tashkeel pa sakta hai, dawat-e-deen ke liye sahi deen ka hona nihayat zaroori hai, sahi deen mein kashish hoti hai, us se sahi fikr aur soch banti hai, insan Allah ka sahi banda banta hai, Juzwi Deen ki tableeg se insano ki zindagi sudhar nahi sakti, is liye puri deen ka sahi samajh hamara pehla fariza hai.

2) Sahi Deen : Dawat-e-Deen ke liye zaroori hai ke insan sahi deen per amal kare aur is ki tableeg kare, Sahi deen kise kehta hein? Sahi deen wo hai jis ke peeche Kitabullah aur Sunnat-e-sahiya ki dalil ho, deen ki choti se choti aur badi se badi baat ke peeche dalil zaroori hai aur dalil kaisi? Mohkum Dalil, Taweel wali Dalil nahi, Danishwarana Dalil, deen ki dalil nahi ban sakti kisi bhi taweel-e-batil aur Rai batil ki deen mein adna ahemiyat nahi hai aur na aqal parasti ki koi haisiyat hai, deen agar sahi na ho to shirk ka deen ho sakta hai, Bidath-wa-Khurafat ho sakta hai, wo Sufi Islam, Shaksiyat parasi ka Islam, Qabr Parast ka Islam, Secular Islam, Kharji Islam, Tehrikee Islam, Inqalabi Islam, danishwaro ka Islam, Bhagwarang se sur milana wala Waheed khani Islam, Jihad ke naam per fasad machane wale fasadiyo ka Islam, Qayam Khilafat ka israri Islam, Sahi Ahlehadees ka Naikee Edition islam, Jamat-e-Muslemeen ka taqfiri Islam, Farahi ke naam per Islam ka Gamdi Edition bhi khub hai, Deen ke Naam per ye sare namoone moujood hein, Dawat-e-Deen mein un se aagah rehna aur sahi deen ko samajhna waqt ka aham taqaza hai, Sahi deen aasan hai, doosre brand ke Islam ko janna aur samajhna mushkil hai.

3) Sahi Manhaj: Sahi Deen ka apna mukammal nazam hai aur is ki apni mustaqbil hai, Nasoos aur dalil se taleemaat hasil karne ka tareeqa mutaiyyan hai, un nusus ke sath hamara ta`amil kaisa ho, us ka tareeqa mutaiyyan hai, aqal ko istemal karne ki gunjaish kitni hai, hamari aqal ko samajhne ki salahiyat kitni hai? Aur kahan is ki sarhadein khatm ho jati hein, aqal ki tugyani se kis tarah nusus ke sath ziyadti hoti hai aur kis tarah galaf fehmi aur fikari gumrahi paida hoti hai, phir us aadh mein Kharjiyat, Tashee, Tasauwuf aur Taqleed janam leti hai, Kitab-o-Sunnat ki dawat ko phailane wale per lazim hai ke woh sahi manhaj ko samajhne aur manhaj ke mutabiq deen ka faham hasil kare, ise tawazin ke sirat-e-mustaqeem aur seedhi raah chalna pade ga, Manhaj ke faham ka deen mein asasi roll hai, Faham-e-Deen aur Deen ki tanfeed ka rasta hai, Nabi Kareem ﷺ ne deen ki Taleem sahaba ko kaise di aur kis tarah unho ne ise samjha aur use apni puri zindagi per nafiz kiya, aur aap ke tai karda tareeq faham aur Tareek amal ke mutabiq anfaradi-wa-ma`ashrati zindagi ki tashkeel huwi, Islami hukumat wajood mein aai, Islam maeeshat ka nizam qaim huwa aur islam ka ek amli model qayamat tak ke liye sare musalmano ke liye barqarar hai is ke mutabiq tamam musalmano ko chalna hai, wahi rahe fikr-o-amal aur rahe nizat hai, baqya digar sar phira pan dukandari, nafs parasti ya fikro amal aqeeda wa manhaj ki kamzori hai.

4) Sadiqeen ki Jamat : Dawat-e-Deen se jo log wabista houn un per lazim hai ke woh apne qoul-wa-amal mein sachhe houn, khali zabani jama kharch ke beuopari na rahein, ek daee ke ausaaf mein laffazi ka ziyada maqam nahi hota aur laffazi to ek aib aur fitna hai, be qirdar moulwi, biradar aur daee gap baz hota hai, har waqt ghat mein rehta hai ke taqreer aur mehnat ki qeemat wasul kare, har waqt us ke dil mein ye hawas bhadakti rehti hai ke kahan kitan kuch mile bator loun, muft khori is ki aadat ban jati hai aur khayanat is ki tabiyat, us ke andar hirs-wa-lalach ghar kiya hote hein, chand sukun ki khatir wo kisi ke hath apna eeman bechne keliye tayyar ho jata hai. Dawat-wa-islah per nazar rakhne ke bazai apni shaksiyat ujagar karne badhane aur doulat-wa-shorat hasil karne ke chakkar mein rehta hai, aisa Moulvi aur Daee maidan-e-dawat mein aage aaye ga to fitna bane ga, aaj pura dawati nizam aise hi karobari moulviyo ke hawale hota chala ja raha hai, Awamun-naas ka mizaj bigad kar rakh diya gaya hai, agar ye goya kisi jalse mein na pohchain to gawiyye stage ki zeenat bane sare ulama pani kam chai hein, un ki apni koi ilmi hesiyat hi nahi hai, lihaza dawat ke kaam mein nek saleh aur mukhlis logo ki zaroorat hai, Rasoole Akram ﷺ ke sahaba ki jamat Siddiqeen Shohda aur Sa`leheen ki thi, unho ne dawat deen ka kaam kiya to is ke asrat aise zabarzast nikle ke rehti duniya is ke asrat barqarar rahein ge, Allah Taala farmata hai : **"Aye eeman walo! Aisi batt kyoun kehte ho jo karte nahi, Allah ke nazdeek aisa rawaiyya sakht narazgi ka sabab hai ke tum kaho wo jo karte nahi. Lihaza ausaaf deeniya aur ikhlaqiya se khali Daee ek aib hai, ek fitna hai aur samaj ke uper ek bhoj hai"**